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No. 37

FOREIGN TELEGRAMS.

London, Sept. 6.

A majority of the Cretan Assembly has telegraphed to the Powers asking for the continuance of Prince George as Commissioner.

The attempts to negotiate with the Cuban insurgents have failed, and the outlook is not promising.

Alexandra, Dowager Empress of Russia, has arrived at Copenhagen.

London, Sept. 7.

A meeting of Social Revolutionaries was held at St. Petersburg after the publication of the Government programme, and it was resolved to continue the policy of terrorism, aiming at the lives of the highest signatories of the programme.

Mr. Fraser, the correspondent of the *Standard*, who is at present at Warsaw, has been arrested and flogged by soldiers, and only escaped death through the intervention of an officer.

Hostilities in Cuba are practically suspended, and it is now expected that the insurgents will submit.

London, Sept. 9.

A despatch from Shanghai says that native reports are persistent regarding the uneasiness, especially in the Yangtze Valley and Wai-wu-pu, and advise against inland travel temporarily.

A large party of Boxers entered Tsa-yunh-sien and got control of the city.

Missionaries and natives took refuge in the Yamen.

A German Lieutenant, who was travelling, opportunely arrived on the scene and rallied the Chinese soldiers, who killed the Boxer leader and dispersed the rest.

London, Sept. 8.

A despatch from Tokio says that it is stated there that the coming estimates will include the expenses of a visit of a Japanese squadron to England via the Cape and returning via America.

The *Standard* this morning explains that the flogging of its correspondent, Mr. Fraser, at Warsaw, which was reported by a Russian paper, turns out on enquiry to be untrue.

It says that Mr. Fraser was stopped in the street by some soldiers, and his Russian valet remonstrated. The valet was then struck by the soldiers, but Mr. Fraser was allowed to go untouched.

Renter's correspondent at Teheran wires that twenty-five popular leaders have gone to the British Legation where they intend to remain until the Shah signs an ordinance drafted by the clergy and exiles the former Grand Vizier.

The bazaars are closed and people are again flocking to the Legation.

A revolution has broken out at Mogador in Morocco.

The tribes are attacking the town, and the French Minister has sent the cruiser *Galilee* to Mogador.

The representatives of the other Powers have wired to their Governments for warships.

The Turco-Bulgarian dispute has ended satisfactorily.

Bulgaria has adopted a conciliatory attitude towards Turkey.

London, Sept. 10.

In retaliation for the murder of police and soldiers by Terrorists, the troops of Siedlee, in Poland, began a general massacre of civilians on Saturday evening and continued it yesterday.

Hundreds have been killed and wounded.

The scenes of massacre and pillage at Siedlee lasted 36 hours.

Over 60 were killed and 200 wounded.

The massacre at Siedlee is most appalling. Some 100 have been killed and 300 wounded.

The Jewish quarter has been looted and those who resisted were shot down.

Christians avoided the looting by hanging crosses on their houses.

About 1,000 persons, chiefly Jews, were arrested and mercilessly beaten.

Mr. Urquhart, British Vice-Consul at Baku, has been attacked by two assailants in the centre of the town. His assailants emptied their revolvers into him and inflicted six wounds, but none serious.

Mr. Urquhart, who is the manager of a big works at Baku, is not popular, owing to the attitude he assumed towards the strike.

The Russian Government has expressed regret to the British Embassy and promised the immediate punishment of the perpetrators.

The insurgents are in possession of Mogador, and the Government troops have sided with them.

A *Daily Telegraph* despatch from Tokio says that Baron Hayaishi has expressed his intention of resigning the Foreign Secretaryship.

The King gave audience to Baron Komura to-day, who presented his credentials.

London, Sept. 11.

A deputation of the citizens of Siedlee asked the Governor to order the troops to cease firing.

The Governor replied that he would bombard the city unless the revolutionary leaders were surrendered.

The Tsar has signed a Ukase ordering the sale of eleven millions of acres of State lands to the peasants.

The troops searched 200 houses at Warsaw yesterday, seeking for the Terrorists.

A thousand arrests were made.

The Cuban insurgents have been crushingly defeated while attacking the railway near Havana, and it is reported that they lost 200 in Killed.

The United States is sending a cruiser to Havana.

The punitive expedition in Southern Nigeria has ended successfully in the surrender of the rebels.

Altogether 25 native troops were killed and 150 wounded.

For some time Barnett, a European, has been under trial at the police court for running over and killing a native pleader with his motor car. To-day he was acquitted, as the magistrate considered that he had not been careless, nor had he driven at an excessive pace.

EDITORIAL NOTES.

We have hitherto printed noreport of the Sialkot Convention, and it may seem rather late in the day to do so now; but we feel sure that the Church of Christ has a growing and not a lessening interest in all that concerns the Kingdom, and that, early or late, it will welcome the news that work has been done, the stakes driven deeper, and newer and stronger ropes used for stretching the great canopy which is to shelter the nations. In our next issue will be found some impressions of the Convention, related by a friend of the cause of Christ in India.

One thing that we should like to see started in this land would be a movement toward a greater interest in serious Bible study. The examinations which are held by the Sunday School Union, and by others such as the General Lake Memorial Examinations in the Panjab are doing a splendid work for the young people; but after all these are of a very primary character, when we consider the immense field of knowledge already acquired and the still larger field only partially investigated by European and American scholars, both of which are quite outside the range of these tests. Surely the time has come for the Indian Church to become acquainted with the methods and results of profound scholarship. There is nothing which is so likely to breed false views in the young church as a superficial acquaintance with the contents of the Bible; and there is nothing which is so likely to act as corrective of vagueness and theological idiosyncrasy as a growing knowledge of the deep things of Scripture.

Especially in a land where the religious literature of the primitive faiths is so elaborately expounded as are the Sanskrit and Arabic "Bibles" of Hinduism and Moham-medanism, Christianity can very poorly afford to be satisfied with anything less than the most serious and scholarly treatment of its own records. God be praised that salvation is not dependent upon a man's profound learning; but we must also praise Him that the deeper we go in the study of His Word, the more we find to satisfy the intellect as well as the heart.

The following conversation is reported in a recent paper:—"What is your present occupation?" inquired a doctor of a patient. 'I have no occupation' replied the patient haughtily 'I'm a gentleman'. 'Humple!' responded the doctor deliberately. 'Well, it doesn't suit you. Try something else.' We are reminded by this of something that took place last summer. One hot day in the rains a blind beggar presented himself at the door and asked for some money. He was wearing a straw hat and a cast-off suit of

clothes and he laid claim to assistance on the ground of being a Christian. After some inquiries, we soon ascertained that he was not in immediate danger of starvation, and was quite as much in need of some useful occupation as of ready money. With some hesitation (it must be confessed on account of previous experience of scornful refusals) we suggested that there was great demand just then for *pankha* coolies in the medical school, where the work would be steady and not too hard. In extreme agitation, and with a plaintive tone in his voice the gentleman in reduced circumstances replied "*Lekin main ne is kām ko kabhi nahin śikhā*" It was pointed out to him that the training needed for a most artistic performance of his duties could be acquired in the space of a few minutes; but nothing availed to move him from his firm conviction that he was unable and would forever remain unable to pull the fan.

We cannot say that there was much sympathy in our hearts as the suppliant withdrew, mournfully repeating his statement that he had never learnt the work; but there was an intense pity for the great number, of whom he was but an example, who have never experienced the satisfaction that comes from eating bread that has been honestly earned by the sweat of the brow, or the equally honourable exertion of the mind.

"The darker the night, the brighter are the stars. The true Christian is always the true hero in extreme danger. Napoleon said of his Christian soldiers: "Other things being equal, I depend on them rather than on those of atheistic belief." Blackwell tells that he went aboard a ship in Norfolk harbor, some years ago, just after the ship had passed through a fearful storm. A woman of the world was aboard. Discovering that he was a preacher, she said: "Oh, sir, I want to be a Christian!" He asked if this thought was sudden. She said: "I would give anything to have been as that negro stewardess in the storm. When I expected every moment to die, and was shaken with awful fear of death, she would speak to me with all possible composure, 'Nebber mind, missus, look to Jesus, he tale de sea; don't fear de rocks, he am de Rock of Ages hisself.' Sir, I would give everything for such a faith,"

"There is a growing respect for the Christian Sabbath in Japan. Says The Advance: "Out of deference to the representatives of Christian nations, all the public offices in Tokio are closed on the Sabbath. This is certain to spread, and it is thought that before many years Sabbath observance will become universal throughout the empire." This is progress of the right kind, and in the right direction.

FOUND OF GOD.

THE LORD found ISRAEL, says the Song of MOSES, in a desert land, and in the waste howling wilderness. One can almost overhear the instinctive joy and shudder that quicken these words of relief. Across the fair prospects now opening before the nation, in the very moment of anticipation, memories of the old life are blown, memories of the haggard, desolate, dry land which haunted them for so long. Often the full force of a danger is not realised till it is over. It is by contrast sometimes that we learn the entire sense of such experiences as loneliness and anxiety, for in the moments of leisure which accompany relief, and from the vantage-ground of safety, we have space to turn and look back upon the evil past. Then, as it were, seen for the first time in its misery, the sort of existence that was ours before God came into our life flashes upon us with unwonted clearness. The present bliss and the past trouble enhance each other. Or, rather, each now helps us to realise the other. To be found of God, who can enter into the deep appreciation of that experience, save as he sees it against the back-ground of that desolation where the soul drifted and shifted, without a true aim to give meaning to life, and without a sure foothold in hope or fellowship? As you shudder at the one, you rejoice in the other, so vivid and suggestive is the contrast between the bleak outlook of the past and the quiet satisfaction of those who now know that God has taken them in hand and set them in the circle of His gracious, lasting purpose.

Union is the first element of this new experience. To be found is, in its deepest significance, to be united. The missing coin or sheep of the parable is out of relation to its proper place. Detached from its true surroundings, it belongs to no one for the time being. Whereas, to be found or discovered means that it is brought back to its own sphere and put in its real setting. And one of the great differences made by faith is the conviction that now the believer belongs to Another. Instead of a life merely

"Blown about the desert dust
Or sealed within the iron hills,"

aimless or apathetic, he realises that the eternal choice and care of God have caught up his being into their own, with the assurance of stability and hope. For this union with God is neither the result of chance nor the issue of a casual notice. To be thus united to the Lord, in soul and spirit, is man's destiny, the fulfilment of his nature. Every faculty is a prophecy of ultimate discovery at the hands of God, and until our nature, mental and moral, has come into its true relation towards God, life at its best partakes of the waste howling wilderness; there is a restlessness, a disquiet, a dissatisfaction about it, which prove that our true environment is absent. Amid this weariness and peril God discloses our

bond to Him, His bond to us. Faith is the realisation of this, and in its song of gratitude no note is more thrilling than the note of relief over deliverance from a life left to itself and by itself, from chaotic impulses, uncertain hopes, and lonely struggles.

To be found means also to be understood. The doom of the wilderness is the doom of the uncomprehended, of people who can find no echo in the lives of others.

"Alas! that one is born in blight,
Victim of perpetual slight:
When thou lookest upon his face,
Thy heart saith, 'Brother, go thy ways!
None shall ask thee what thou doest,
Or care a rush for what thou knowest,
Or listen when thou repliest,
Or remember where thou liest.'"

There are some to whom religion will ever be specially dear for the escape it brought them from this wilderness of indifference and misunderstanding. Faith has done much for them, but its supreme work has been the grasp of One who was interested in them, One who sympathised with them, One who could and cared to enter into their limitations. When God finds some people, their first sense is that of gratitude for intelligence and affection above all else, especially when, as is often the case with disappointed and disappointing natures, the Divine understanding is in sad contrast to the neglect of their fellow-men. When my spirit within me was overheeled, the Psalmist cries, *I looked on my right hand and beheld, but there was no man that would know me; no man cared for my soul, I cried unto thee, O Lord.* When God thus finds us, it means that He is prepared to do justice to our capacities, and to give us due credit as well as undistracted attention. What more is wanted, many a soul will confess, to turn life from a wilderness into a garden?

To be found means, finally, to be used. What made ISRAEL a nation was the sense of a Divine mission, which welded this collection of nomad tribes into a people. They felt they were claimed. Something higher was in store for them than the wilderness-existence. Before them lay a land to be possessed; within them, a faith to be proclaimed; around them, a world to be served for the God who had chosen themselves. And this sense of capacity and opportunity is one of the supreme gifts of grace. Men are practically lost till they learn they are good for something. Half the misery of life is to be conscious of having no place, no reasonable outlet for one's powers, no object for which to think and work. Now the entrance of God into a life at once rearranges it. Faith sets men in a new relationship to their fellows, makes them conscious of being needed, and supplies them with the instinct for discovering duties and opportunities. The sense of obligation is implicit in it. Ob-



ligation, seen and undertaken, is one of the deep sources of happiness in life, and one is not long in the fellowship of Jesus Christ before one discovers that the only way to live with others is to live for them. Hence one unpeakable benefit of Christianity is that it sets us in a satisfying relationship to our fellow-men. *Jesus findeth Philip.....Philip findeth Nathanael.* The one should follow the other, as the stream should pour freely from the lake when the rain floods down the hill-sides into the lake's basin. At least, a man can find his neighbour. It will not be the fault of Christ if life prove destitute of impulse or outlet for His servants; if the privileges of being united to Him and of being understood by Him are appropriated as He means them to be, they cannot fail, in the long run, to crown the found life with its third privilege of reaching unobtrusively, by the quiet persuasion of example and service, some for whom we are responsible, and to whom He cannot bring His grace apart from our co-operation.

British Weekly.

TEMPERANCE

By REV. JOHN F. HILL, D. D.

Sec'y Gen'l Assembly's Committee on Temperance.

HOW ABRAHAM LINCOLN SIGNED THE TEMPERANCE PLEDGE.

Among the many interesting stories that are told of Lincoln is one of his boyhood of great significance. This story ought to be told over, and over, so that every boy in America would hear it, and heed it. Modern life gives the boys of to-day that which Lincoln did not have, but they miss much of the largeness, the breeziness, and the all-roundness of life that the boy Lincoln enjoyed. He lived in close touch with the great, strong, true things of nature, and they must have meant much to this boy of open eyes and open heart and open lungs. He had few books, but the few he had he mastered, and they helped him to think deep thoughts, even as a boy.

The good and noble appealed to him. It is not strange, therefore, that he took his stand for temperance when the question was first presented to him.

When Lincoln was a boy almost everybody drank, and temperance had less advocates than at present. Among those who were working for temperance in that early day was "Old Uncle John" as he was called, who gathered the people together for meetings in the rough log school houses of the sparsely settled communities in that section of the country. People came out of curiosity, but he often found little sympathy for his cause.

One long to be remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved, as the story goes. A tall and far from handsome boy got to his feet and came

up the aisle. Even in that rough audience he made an ungainly appearance in his sadly outgrown clothes, coarse and too short in trousers, and sleeves. But a hush fell on the rough men as that boy, with determination in his face, stooped to write the name "Abraham Lincoln" on the pledge.

The work of that night lives in history. Lincoln always attributed much of his success in life to his temperance principles, and years afterward, when as President of the United States he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him, "I owe more to you than to almost any one of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation I should probably have gone the way of a majority of my early companions who lived drunkard's lives and now are filling drunkard's graves."

There was never any letting down in Lincoln's principles whatever the circumstances. When a candidate for President his attitude was early shown by his cold water reception of the committee appointed to notify him of his nomination. It was believed necessary to serve wine to the committee and friends brought in wine and wineglasses. Lincoln thanked them for their intended kindness, but ordered it away at once and called for a pitcher of water and glasses, saying, "We will drink to the fortunes of our party in the best beverage ever brewed for man."

Temperance Tribune.

WHAT BROUGHT HIM.

I was sitting one Sunday morning, with a newspaper in my hand, feeling really miserable. My wife and eldest boy had gone to church. I heard the other children talking, and the question fell upon my ear, "Horace, when you are a man, which will you do—go to church like mamma does, or stay at home always and read the newspaper?"

"I," said Horace, eight years old, with great emphasis on the I; "shall do neither. I shall not go to church, and I shall not sit about at home. I shall have a big horse; and Jamie Lincoln and I will go a ride, and go right away and have lots of fun."

That child's words set me thinking. I saw my own boy in company with others of the loosest and most unprincipled of men, and perhaps women, spending his time in a way which would break his mother's heart. I thought of my white-haired old father and my placid, amiable mother, both gone; saw them quietly walking side by side to church in the old country town, and us children following. I could not sit another five minutes. Up I rose, and putting on hat and coat, went to the church and slipped into a pew in the rear, and heard the sermon, or tried to hear it, for that boy's speech had taken possession of my soul, and had filled it. My wife was astonished to see me waiting for her at the church door.

"I thought I would come and meet you," was all I said.
—*Congregationalist.*

THE KING AND AN INVENTOR. DISCOVERER OF MAUVE RECEIVES A KNIGHTHOOD.

The King has been graciously pleased to confer the honour of knighthood upon Mr. Edwin Thomas Ann, J.P., Mayor of Derby, and Dr. William Henry Perkin, F.R.S.

Dr. Perkin was the discoverer of the dyestuff "mauve," by which the foundation was laid of the coal-tar colour industry, and an official communication from the Prime Minister's residence states that at the international celebration of the coal-tar colour jubilee on July 26, Dr. Perkin will receive presentations and addresses from English and foreign societies.

The story of Dr. Perkin's discovery is an interesting one. While acting as assistant in the research laboratory of the Royal College of Chemistry under Professor Hofmann in 1856, Dr. Perkin attempted in his own laboratory to effect the synthesis of quinine with a view to preparing it artificially. In this he failed, but to study the products actually formed he selected a substance, aniline, which could be prepared from benzene a constituent of coal-tar.

The aniline was treated with an oxidising agent, when a black precipitate was obtained which was found to contain a brilliant colouring matter since known as aniline purple or mauve. Further investigation showed that the colouring matter had the properties of a dye. Dr. Perkin took out a patent, and in 1857, with his father and brother, set up works at Greenford Green, near Harrow. In 1874 Dr. Perkin retired from business and devoted himself to scientific investigations.

—In Lapland garments made of reindeer wool are famous for their moisture-resisting property as well as for their warmth. The hair, unlike that of many animals, is not hollow throughout its length, but is divided into many watertight cells filled with air, which appears to be under compression, so that when the garments are placed in water the hair, or wool, swells without breaking, and the wearer is buoyed up and does not readily sink if he falls overboard. Such garments are in common use among the Swedes and Norwegians.

A correspondent writes to the *Times of India*:—As cholera is prevailing in Bombay, Poona, Hyderabad, Mysore, etc., it is as well that the public should know

that there are certain preventive measures, which, if adopted, are likely to do much good. One of the measures is the daily use of Sulphuric Acid mixture morning and evening during the prevalence of cholera. Five drops of Dilute Sulphuric Acid, and one drop of Peppermint Oil to be added to two table spoonfuls of water and taken at a time. Another measure is the disinfection of sources of drinking water with Permanganate of Potash. These measures are simple, and far from being costly. They proved very useful in the Beroda State during the last severe famine. It may not be out of place to mention here, that with a view to purifying water from the Sayaji Sarover, it is daily treated with Permanganate of Potash all the year round. Since the construction of water works, Baroda has practically been free from an epidemic of cholera, except during the famine time, when the water supply from the Sarover was not abundant, and people now and then resorted to wells.

A phenomenon in the shape of a little sparrow born blind, without any apparent eyes, is reported by a lady ornithologist at York. "It was found, evidently fallen from a nest," she says, "and was fed and put into a greenhouse with a broken pane, through which the parents could, if they would, visit it. Wonderful provision of nature, and lesson to humanity!—both old birds were promptly on the spot, feeding it assiduously. It was missing one day, but has returned to its kind friends, who supplement the parental feeding. It hops about, and makes its whereabouts apparent by the ordinary little 'chirp, chirp' of young birds. It may be imagination that notices a plaintive ring in the sound. In my long experience of ornithology I have never met with a similar case."

HINT TO JOURNALISTS.

Whenever you meet anyone whose conversation you wish to remember, lose no time in writing out all that you can recall of his talk.

—"Cassell's Magazine."

A GREAT PROOF.

It is one of the greatest proofs of the goodness of God that nothing which is essential to happiness is the sole possession of the few.

—"Sunday Strand."

True Christians are the light of the world and the salt of the earth. To know them is a standing admonition to be true and good. There is nothing unsteady about the beams of their light. You can safely count upon always finding them upon God's side of every question. Their wives and children know that they have religion, and even their horses and cattle find it out. There is no uncertainty about their testimony, whether in church or out.

RAM'S HORN



THE PRINCE AND THE GOAT.

CLEVER RESCUE FROM THREE LION CUBS.

A characteristic story is being told about the Prince of Wales during his stay in India, says the writer of "Indian Gup" in the *World*. It happened during his second visit to Gwalior, and after the unfortunate abandonment of the Nepaul shikar.

The Maharaja of Gwalior had established some lion cubs in an enclosure with the idea of perpetuating the breed, and one morning the Prince strolled out, with some members of his staff, to see them fed. He found them baiting an unfortunate live goat, which they were playing with as cats with a mouse, and it was not at all a pleasant sight for an English sportsman's eyes. By the way, live animals are given to them with the object of teaching them to fend for themselves in their destined future lives of freedom.

After watching the performance for a while the Prince suddenly exclaimed: "I can't stand this any longer. He's a jolly plucky goat, and we must get him out somehow." The question was how to manage the rescue, for it was not at all an easy task to get the goat out of an enclosure in which some three-quarter-grown lions were at large. However, the fertile brain of Genl. Stuart Beatson thought of a lasso, and the work of salvage was commenced.

They had just got the noose over the goat and were about to hoist him up, when a lioness went for him in earnest, and it looked to be all up with him. But, with the courage of despair he charged her and sent her flying and before she could pick herself up and return to the attack the rope was over him, and he was hoisted up to safety.

On examination, he was found to have escaped without injury, barring a slight cut on one leg, and he now roams about, a pensioner for life adorned with a massive silver collar with an inscription explaining how the Prince saved his life.

—The cannon-ball tree, found on the plains of British Guiana, receives its name from the size and shape of its fruit, which consists of large round shells as big as thirty-two-pound shot. These shells are converted by the natives into drinking vessels, while the seeds they contain are much appreciated by monkeys. An Army officer, on one occasion, attempted to bring down some of the fruit by prodding the tree with a bamboo cane. He ultimately succeeded in detaching a ball, which, much to his astonishment, alighted on his head and felled him to the ground.

—Perhaps the most remarkable bridges in the world are the kettle bridges, of which Cossack soldiers are expert builders. The materials of which they are constructed are the soldiers' lances and cooking kettles. Seven or eight lances are passed under the handles of a number of kettles, and fastened together by means of ropes to form a raft. A sufficient number of these rafts, each of which will bear a weight of about half a ton, are fastened together; and in the space of an hour or so a bridge is formed across which men may proceed with confidence and safety.

A small crab living in Eastern seas has the curious habit of carrying about a living sea anemone in each claw. It was first described by Professor Mobins in 1880, and it was thought that the crab used the polype as a means of defence, also as a source of food supply. The stinging threads of the anemone would serve as a means of defence, and the crab would obtain a share of the food captured by the polype. The carrying of the anemone would appear to be a voluntary act on the part of the crab, for if deprived of its burden it will take it up again.

THE INDIAN INDUSTRIAL & AGRICULTURAL EXHIBITION,

We understand that the Government of Bengal has been pleased to sanction a special Grant of Rs 5,000/—to the Agricultural Department to meet the charges that will be incurred for making a suitable representative Exhibition at the Indian Industrial and Agricultural Exhibition to be held at Calcutta next cold weather. The Lieutenant Governor has also accepted the suggestion that Mr. N. G. Mukherji, Assistant Director of Agriculture, be placed on special duty for three months with effect from the 15th September 1906, to carry out details connected with the work of showing the Agriculture exhibits.

Christ has been the great hammer, beating down the enemies of civilization for two thousand years. He is the mighty fire which burns out our human dross, burning on, burning on, until all iniquity is consumed. He is the winnowing fan which goes on swinging, swinging, through the ages, separating the chaff from the wheat, and gathering the grain into the garner of the Heavenly Father."

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